Sarah J. Stinson

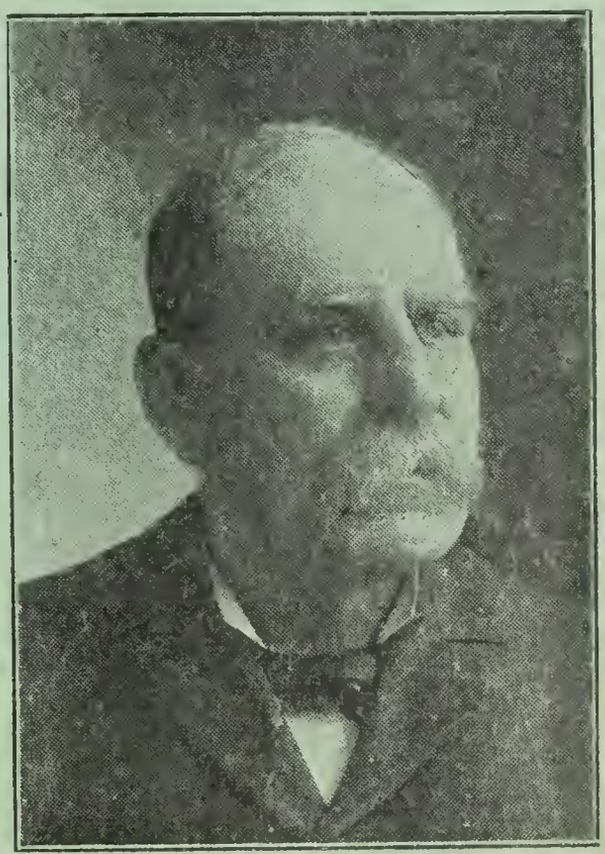
The Character Builder

A JOURNAL OF HUMAN CULTURE AND HYGEIO-THERAPY

SEPTEMBER, 1904.

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DR. JOHN R. PARK

A Pioneer in Western Education.
Pres. of University of Utah.
The First Supt. of Public Instruction in Utah.

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THE CHARACTER BUILDER

A JOURNAL OF HUMAN CULTURE AND HYGEIO-THERAPY.

Old Series Vol. 17, No. 9. SEPTEMBER, 1904. New Series Vol. 5, No. 5.

EDITORIAL.

The Character Builder uses the reformed spelling recommended by the National Educational Association.

WHAT HAVE WE DONE TODAY?

We shall do so much in the years to come,
But what have we done to-day?
We shall give our gold in a princely sum,
But what did we give to-day?
We shall lift the heart and dry the tear,
We shall plant a hope in the place of fear,
We shall speak the words of love and cheer,
But what did we speak to-day?

We shall be so kind in the after-a-while,
But what have we been to-day?
We shall bring to each lonely life a smile,
But what have we brought to-day?
We shall give to truth a grander birth,
And to steadfast faith a deeper worth,
We shall feed the hungering souls of earth;
But whom have we fed to-day?

We shall reap such joys in the by and by,
But what have we sown to-day?
We shall build us mansions in the sky,
But what have we built to-day?
'Tis sweet in idle dreams to bask,
But here and now do we do our task?
Yes, this is the thing our souls must ask,
"What have wo done to-day?"

—Nixon Waterman.

WHY TEACHERS NEED THE CHARACTER BUILDER. "There are two kinds of school papers and every live teacher should take at least one of each—a paper of practical school room methods and educational news; and one discussing the deeper problems of the profession. The latter by far is the more important of the two, for it will keep you growing and make you worth more as a teacher. The first will be read and thrown aside; the second will be preserved and bound up for permanent reference."

The Character Builder belongs to the second class, but we hope to include educational news each month. It discusses problems pertaining to every phase of the childs' development. It is the only educational magazine that discusses the phrenological psychology upon which Horace Mann built the most perfect system of education that the world has known. The merits of this system are not yet universally recognized, but the eminent Dr. Alfred Russell Wallace, Fellow of the Royal Society in England, said of it six years ago in his book, the "Wonderful Century": "In the coming century (the 20th) Phrenology will assuredly attain general acceptance. It will prove itself to be the true science of mind. Its practical uses in education, in self-discipline, in the reformatory treatment of criminals, and in the remedial treatment of the insane will give it one of the highest places in the hierarchy of the sciences; and its persistent neglect and obloquy during the last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed among men of science at the very time they were making such splendid advances in other fields of thought and discovery."

The eminent scientist, W. Mattieu Williams devoted the last days of his life to writing a large volume entitled, "A Vindication of Phrenology." The well-known Anthropologist, Dr. Bernard Hollander, has recently written two splendid volumes in proof of the truth of phrenology: "The Mental Functions of the Brain," and "Scientific Phrenology."

The chaff is being blown out of the old systems of psychology, and all that is of value in them will be added to phrenology to form the true science of mind. The writer taught orthodox psychology three years in one of the leading normal schools of the Intermountain region, and has studied the leading authors of psychology; he has read most of the published works on phrenology and has derived much greater benefit from the study of phrenology than from orthodox psychology. It gives a much more perfect analysis of the mind than does psychology.

Of course, we are opposed to the bump-feeling charlatans who have brought phrenology into disrepute with students of science, but recognize the labors of all who use the science to benefit humanity.

The editor of the Human Nature Department has made a life study of the science and graduated with honors from the American Institute of Phrenology which was incorporated by special act of the legislature of New York, and had as charter members Amos Dean, Horace Greeley, Samuel Osgood, A. Oakley Hall, Dr. Trall, Henry Dexter, S. R. Wells, Dr. E. P. Fowler, Nelson Sizer and Lester A. Roberts.

This is a science that should be familiar to every human being, and we hope to present it in an acceptable manner to the readers of the Character Builder. We should violate our concsience if we should omit this important phase of our work. It is the key that unlocks the door to education.

The Character Builder is the only educational magazine that treats of the temperaments altho the value of this study, to the teacher, is generally recognized. Jerome Allen wrote a book on the "Temperaments" for the use of teachers a few years ago. Prof. Wm. M. Stewart has taught the temperaments for years in the University of Utah Normal school, but they are not discussed in educational magazines.

Every teacher should know the importance of proper instruction in the principles of personal purity. Each number of the Character Builder contains suggestions to teachers and parents on this vital subject. The editor of this magazine has given special instruction to classes of young men during the past six years and has realized to some degree the service that teachers may render pupils.

We hope to make the Character Builder indispensible to the teachers of the Intermountain region. We invite all to send us news items of general interest, and articles that contain burning thoughts on educational subjects. We shall study the needs of the teachers and as far as possible shall provide for them. Our interests are here. The editor has spent thirty years of his life in the schools of Utah, and has taught in all the grades, from the beginners to the University, and was for two terms county superintendent of schools in Juab county, Utah. We desire to co-operate with teachers, school officers and parents in the advancement of true education and trust our efforts will receive the financial support that is indispensible in such a work.

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SOMETHING NEW. This is an age of progress. We are getting out of the rut, and are adopting measures that more perfectly fit our needs. In the Healing Art and in the Teaching Art experiments are constantly being made in order to develop a more perfect system. All who are interested in the success of the youth are anxious to adopt measures that will better qualify them to live. This desire for improvement is noticeable everywhere, and must result in a better training for our boys and girls.

The "Something New" is in connection with Sunday School work, and consists of special lectues to boys and girls on true manhood and true womanhood. The officers of the Ninth ward Sunday School of this city recently arranged for such lectures and invited Dr. Margaret C. Roberts to address the girls, and the editor of the Character Builder to talk to the boys. Only those of the higher grade were present. The experiment was considered a success. There is need for such instructions in every Sunday School in the land. They should be of a positive character, so that the suggestions may develop high ideals in the minds of the listeners. Many young people are perishing because of the general neglect in this vital part of education.

—o—

PROFESSIONAL POLITICIANS. Many of the best citizens in all parts of our nation neglect their most sacred privilege of selecting the officers who are placed in responsible positions as servants(?) of the people. The selecting of such officers is left largely to professional politicians, who manipulate the wires of the political machine in a manner that is often most disgraceful to the community. It is useless to go to the polls and vote unless candidates have been nominated who are capable. A much wiser plan is for all who desire good government to go to the primaries and aid in securing the best candidates.

There are many good public officers under

present methods, but there are also some unworthy ones, who might be kept out of office if all who profess to be interested in good government were to do their duty. Nothing is gained by complaining about bad government and corrupt politics if we make no effort to correct the evils. Political tricksters are becoming numerous in our communities. The only remedy is in the hands of the citizens. Will they arouse and accept the opportunities within their reach?

———o———

NOTICE OF INCORPORATION.

The Human Culture Company has been incorporated under the laws of the State of Utah, with a capital stock of $10,000. The following-named persons are its officers:

John T. Miller, President.
N. Y. Schofield, Vice President.
J. Stokes, Jr., Secretary and Treasurer.
W. A. Morton, Director.
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Prof. R. T. Haag, Director.
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The following-named persons are stockholders:

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A. B. Anderson, Principal Beaver Branch Normal, Beaver, Utah.
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A meeting of the stockholders will be held on Monday, October 3, 1904, at 5 p. m., at the office of the company, 334 South Ninth East street, Salt Lake City.

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Dr. Margaret C. Roberts will give a course in obstetrics at the L. D. S. University, beginning October 10. Tuition for the course, $40. Students taking Relief Nurses' course or regular students of the University may take the course upon payment of $30, in addition to their regular tuition.

For further information address: Dr. Margaret C. Roberts, 76 C St., Salt Lake City.

———o———

HENRY BARNARD AN ADVOCATE OF PHRENOLOGY. Horace Mann and Henry Barnard were America's two greatest educators. Mr. Mann was a phrenologist and built his entire educational system upon that science. That Henry Barnard was in favor of the phrenological science is shown by the following extract from Combes' "Notes on the United States of North America During a Phrenological Visit," 1838 to 1840, Vol. 2, page 145:

"Having been requested by Mr. Barnard (superintendent of public schools) to repeat my first and second lectures to the members of the Young Men's Institute, and to admit them to the course on reduced terms, I agreed to do so, and gave him carte blanche as to terms. This evening I delivered the first lecture to them free, and was honored with an attendance of 360 ladies and gentlemen. Mr. Barnard addressed them after the lecture, told them that arrangements had been made by which they might be admitted to the whole course on their paying one dollar, and the lecture fund of the institute would pay fifty cents additional for each who should attend; and he recommended to them to avail themselves of the opportunity of hearing the philosophy of phrenology and its application to education explained."

If all advocates of phrenology had treated the science dignified and intelligently as Horace Mann and Henry Barnard did, it would be more generally used by students and scientists today.—J.T.M.

———o———

If we do not want the young folks to do certain things, we must not do them ourselves. It is only one step from seeing a thing done to doing it.

Human Nature Department.

EDITED BY N. Y. SCHOFIELD, F. A. I P.

"I look upon Phrenology as the guide of philosophy, and the handmaid of Christianity. Whoever disseminates true Phrenology is a public benefactor."—Horace Mann.
"By universal consent Horace Mann is the educator of the nineteenth century."—E. A. Winship, Ph. D., editor of the Journal of Education" and the "American Teacher."

DR. JOHN R. PARK.

Delineation and Sketch by Dr. John T. Miller.

Few men have done more to shape the destinies of the young people of the Intermountain region than Dr. Park. His influence among the youth of Draper was remarkable, and is an evidence that the real teacher is one of the greatest public benefactors.

His school in that village was so popular that young people from Salt Lake City attended it.

It is safe to say that the history of education in Utah would have been quite different from what it is, without the labors of Dr. Park and of that other pioneer in the education of the West, Dr. Karl G. Maeser. The most successful men and women of the Intermountain region had their higher ideals of life awakened by those two inspired educators. We published a sketch of Dr. Maeser's life in the Character Builder some time ago, and are pleased to present at this time a brief sketch of Dr. Park. They were both engaged in educational work in Utah for about forty years. They were very different in temperament and disposition, but were alike in the spotless lives they lived and in the high ideals that they both aimed to establish in the young people who came under their direction.

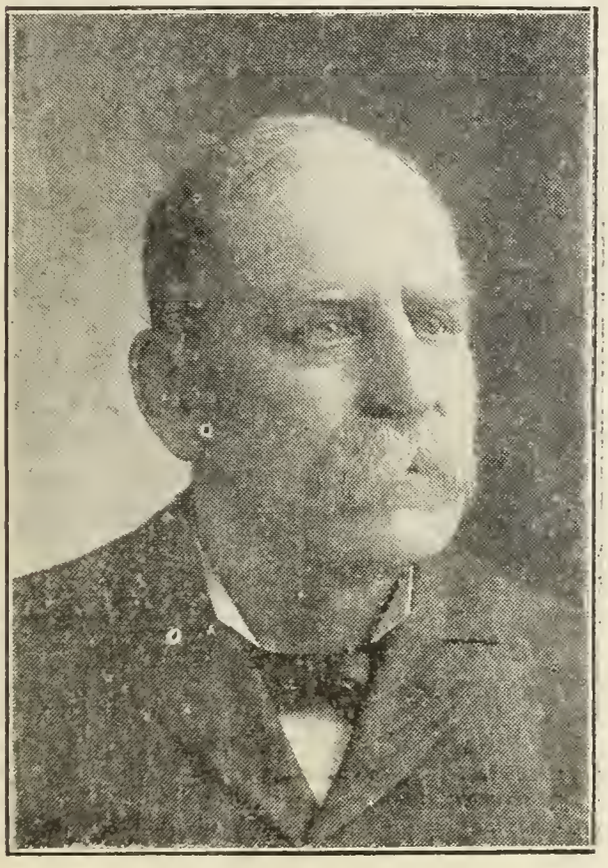
Dr. Park was temperamentally quite well balanced, the motor, the nutritive and the sensory organs being nearly equally developed. This development gave him a many-sided judgment. He was cautious and deliberate in action. He was not an egotist. His moderate self-esteem caused him to give due consideration to the opinions and feelings of others. His judgments were not hasty, but when he once arrived at a conclusion his firmness held him to it. His sympathies were strong and made him solicitous of the welfare of all his fellowmen. He was no sectarian or partisan. He was religious in nature. His religion consisted mainly in doing good to his fellow-beings. As in Froebel, the father of the kindergarten, so in Dr. Park, the father of public education in Utah, parental love was a predominating power. One biographer says of him: "His was a strong parental nature. Seven children were taken into his household and were raised in an atmosphere of tender affection. His adopted family consisted of David R. Allen (professor in the Utah University), John Held (director of Held's band), and his sister, Hortense, Rosa Zender Roylance (wife of Professor Roylance of the University of Utah), and Louis and Eliza Gottlieb."

It was the same power that endeared him to the young men and women who came under his tuition during his long service in educational work, and was a factor in causing him to select the teaching profession in preference to medicine even after graduating as a physician.

Dr. Park was scientific and practical, and studied the utility of things. He was a student of nature, especially human nature, and in all his work as an educator was first concerned with the building of character. He was a nation builder in the completest sense of the word. It is gratifying to know that such men as he are appreciated during their life-time, and that they live forever in the souls of the people. We are outgrowing the old custom of building monuments for the dead and permitting the living to starve. The esteem in which such a man is held by the

people is inadequately expressed by a bare stone monument. Many of the most prominent men and women of the Intermountain region were students of Dr. Park. His influence will bless generations yet unborn. Altho he has passed from this life, he will live forever in the hearts of the people.

Dr. John R. Park was born May 7, 1833, at Tiffin, Seneca county, Ohio. He was the son of John Park and Elizabeth



Waggoner. He was educated in the public schools, and afterwards graduated from a number of institutions, among them the Wesleyan University of Delaware. He graduated from a medical college in New York. After practicing medicine a short time in his native town, he did the unusual act of abandoning the medical profession and devoting his life to educational work. In 1861, he came to Utah and settler at Draper. A biographer says of him: "Soon after his arrival at Draper, he commenced teaching there, and awakened such ambition for education among the youth of that place that it still lives, and will perhaps be transmitted from generation to generation for many years to come. In 1869 he was tendered the presidency of the University of Deseret (now the University of Utah), which position he held for nearly twenty-five year. With paternal love he has shaped the destinies of hundreds of Utahs' youth, and was never so happy as when encouraging struggling ambition."

Altho the University of Deseret was incorporated February 28, 1850, its financial struggles were such that it was a university in name only until Dr. Park took charge of it. The history as recorded in the bulletins of the University of Utah is as follows:

"The first meeting of the Board of Regents, presided over by the Chancellor, Orson Spencer, was held March 13, 1850. On the second Monday of November following its incorporation the University was for the first time opened for the admission of students. Dr. Cyrus Collins was placed in charge as instructor, but was succeeded the same year by Orson Spencer, A. M., and W. W. Phelps. Owing, however, to the immature condition of its finances, as well as the limited patronage it received, the department of instruction was discontinued in 1851, the University remaining for many years in abeyance and having but a nominal existence until November, 1867, when the work of instruction was resumed under the supervision of Mr. D. O. Calder. During this interval of suspension, however, the Chancellor and Regents were regularly elected by the Legislatures, and the officers so chosen habitually qualified, and exercised official function in the work of supervising the public schools. In the press of the time, the University was generally known as the "Parent School." The school continued in operation, chiefly as a commercial college, until March 8, 1869, when Dr. John R. Park assumed the office of President; and under his efficient direction the instruction was soon more fully organized and adapted to the work of normal, scientific and clasiscal instruction."

From this humble beginning the Uni-

versity grew under Dr. Park's direction until it became one of the leading institutions of learning in the west. The normal school established at that time is now one of the best in America, and has been brought to its present high standard thru the unceasing efforts of Prof. Wm. M. Stewart, one of Dr. Park's Draper boys.

In 1895 Dr. Parks was elected State Superintendent of Public Instruction, the first in the State of Utah, and served to the time of his death, Sept. 30, 1900.

Dr. Park was editor of Parry's Monthly Magazine, a high-class periodical devoted to literature and science. It was one of the most creditable magazines that has been published in the Intermountain region.

SCIENTIFIC PHRENOLOGISTS.

During the first half of the Nineteenth Century many of America's most highly-educated people were competent phrenologists. When George Combe made his lecture tour thru America in 1838, he wrote from Boston: "I have found here a phalanx of very superior persons, belonging, most of them, to the learned professions, who are excellent phrenologists, so far as the philosophy of mind is implied in the study." At that time the leading physicians of Boston belonged to the phrenological society. The President of Harvard University did honor to it and the leading educators were earnest advocates of the science. Dr. Alfred Russell Wallace, F. R. S., who now believes that phrenology will prove to be the true science of mind and will be generally accepted during the present century attributes its unpopularity among scientists during the past 60 years to the incompetent advocates in its ranks and to its association with Mesmerism. The present indications are favorable for phrenology.

Then to side with Truth is noble
When we share her wretched crust,
Ere her cause bring fame and profit
And 'tis prosperous to be just.
—John Boyle O'Reilly.

THE DRUGGIST.

"Now, John," says Druggist Jones, "I'm going home to tea,
And soon there'll be a bearded man come in and ask for me.
Then say, "Are you the gentleman that ordered pills to-day?'
And if he says, 'I'm the man,' tell him what he's to pay.

Then Jones went home, and John athirst some soda water drew,
Tried ginger syrup, then drank hock, and sarsaparilla too;
Steered clear of pills, no powder took, adjured the tinctures all,
But filled his mouth with that black stuff, known as the licorice ball.

Then came the bearded gentleman for pills to make him well,
And asked for Jones, and asked for pills —asked John the price to tell.
"Four-fifty is marked, upon the box which master said you'd pay."
"Four fifty," qouth the gentleman, "four fifty did you say?

"Well, now, my lad, these pills must be compounded of gold;
What's in 'em that they cost so much, if I may be so bold?"
"Don't know," says John, "tart, antom's up, and epicac will rise;
You can't keep these things, you know, and up must go the price."

"Good Lord! my boy no antinis in that recipe—just smell;
But here are fifteen cents, my lad—you know 'twill pay you well.
John scratched his head, the man was gone, the profit sure is lost;
"Too big a discount," muttered John; "don't b'lieve we've got the cost."

John, feeling something down in mouth, more soda water drew,
And from the glycyrrhiza drawer he took another chew:
To brace his nerves, and stiffen up against the coming muss,

Took spiritus vini rest. cum oleum juniperuss.

Now Jones came in with mind intent on what he was to make;
John saw him come, and felt that now 'twas time for him to quake.
"The man," said he, "found fault with price, and wished some discount made,
So I took off four thirty-five—was that too much?" he said.

"Too much—why, John—but let me see; the jalap cost a cent,
And half a cent for calomel, and something more for rent;
The box and label—well, not much; I guess I'm a little ahead;
Five cents will cover all the cost, so we've made ten," he said.

—F. H. in the Boston Advertiser.

HAPPINESS MAKES HAPPINESS.

A woman who had many sorrows and heavy burdens to bear, but who was noted for her cheerful spirits, once said in explanation:

"You know I have had no money. I had nothing to give but myself; and so I made the resolution that I would never sadden any one else with my troubles. I have laughed and told jokes when I could have wept. I have always smiled in the face of every misfortune. I have tried never to let anyone go from my presence without a happy word, or a bright thot to carry with him. And happiness makes happiness. I myself am happier than I would have been had I sat down and bemoaned my fate."—Selected.

WORK.

The little garden which fell to my care a few weeks ago has provided an illustration of one of the great principles of life. I should like to state the thought here. At the time named, the piece of ground was very untidy. I set to work, cleared away the rubbish, prepared the ground, put in seeds, and planted roots. All very ordinary this, you may say. Quite true, and in that fact lies its greatest charm.

I looked at the garden today, and saw in it just what I see when a little poem is finished, viz., completeness, result of work (mental and physical), the unseen beauty made manifest.

And what struck me most was the similarity in the details of the two processes, for to write a poem there must be the removing of all that is useless (clearing the ground), and the acceptance of that which is necessary (the seed), before the good result appears.

So, when our lives are adjusted in accordance with Divine intention, we shall realize that in every walk of life the same principle holds good, and that all useful work is ennobling.—F. Horsley.

WE ARE SPENDTHRIFTS.

The American nation is shockingly extravagant. We persist in considering only the daylight of life. We Americans are as provident as the gnat who is born but for a day. We entertain no thoughts of the future and we refuse to be bored by them. Our wanton waste appalls foreigners, who are older in valuation of money and the economy of living. This infant country of ours is so fabulously rich in opportunities and potentialities and we are so confident that our earning capacity is perennial that we do not sound the depths of our pockets until it is necessary to do it to dig up the last penny. There's no doubt that we are a frivolous, improvident, riotous crew. Age may bring us economy and frugality.—Detroit Journal.

All breaches of the laws of health are physical sins. When this is generally seen, then and not till then will the physical education of the young receive the attention it deserves.—Herbert Spencer.

A liquor seller presented his bill to the executor of a deceased customer's estate, asking, "Do you wish my bill sworn to?" "No," said the executor; "the death of the deceased is sufficient evidence that he had the liquor."

EDUCATIONAL NOTES.

THE FOURTH'S LONG DEATH ROLL. The list of Fourth of July casualties for the present year, up to and including July 12, is fifty-four dead and 3,454 wounded. Of the latter several will doubtless die as a result of their injuries. This enormous and useless damage to humanity calls renewed attention to the need of more earnest work in the securing of more humane methods in the observance of the great holiday. The efforts put forth this year for a "sane and sensible Fourth" bore good results, and the efforts should be continued. Municipalities can aid greatly in the work of restricting the deadly cannon cracker and the equally deadly blank cartridge. The need of reform in our methods of celebrating the Fourth was never more apparent.—The Commoner.

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The principal of the high school of New Brunswick, N. J., and its teacher of botany have resigned their positions because the superintendent has refused to allow the use of Bergen's "Foundations of Botany" as a text-book on the ground that it proceeds on the Darwinian theory of evolution and is therefore "irreligious."

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The University of Virgina, which has hitherto been governed by the faculty board, has just elected as its first president Dr. Edwin A. Alderman, who for the last four years has been president of Tulane University, New Orleans.

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A PECULIAR COLLEGE. Under the laws of Illinois a curious "college" has been incorporated with respectable incorporators. Its first notable difference from other colleges is that no one under the age of sixty years is eligible of matriculation. On entering one must purchase a scholarship, and is thereafter free from financial cares. This scholarship costs $200, if the purchase is deferred to the age of eligibility. It secures the purchaser room, board, tuition, lectures and library privileges for life, medical attendance when sick, and a respectable funeral when dead. The amount to be paid varies with the age. A young man of, say, twenty, may purchase a scholarship for fifteen dollars, to be availed of forty years later—unless he shall die meanwhile, in which case the prepayment reverts to the college treasury. From the age of twenty forward the premium rate increases until the two-hundred dollar maximum is reached at sixty. The course of study is to be whatever the student chooses to follow. There is no occasion to make it practical, in the sense of qualifying him for a useful after life. He is not expected ever to be graduated, and will have no after life—at least, not in this world. The theory seems to be that old age will be made agreeable for the students by congenial studies along whatever lines they may choose to take up.—World's Events.

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Wisconsin is to have a new feature in public library work in one of her counties this fall. A book wagon containing a supply of books is to pass thru the rural districts and families may select reading matter at their very doors.

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A NEW TEMPERANCE MOVE.

The Presbyterian general assembly urged ministers to take an advanced position on the temperance question and also impressed on them the propriety of their denying themselves tobacco.

On high ground, this is commendable action. While the use of tobacco is not open to the same moral objections as the use of liquid stimulants, still the difference is one of degree only. As we have often said before, people can be intemperate in drinking tea or coffee, or even in eating, or in dresing for that matter. All such things are dissipation, and the principle in all is the same.

Many hygienists hold that the highly-seasoned and stimulating diet that so many children are brought up on makes them crave the stronger stimulation of tobacco and intoxicants later on. All people occupying places of authority in our communities are under obligations to live temperately, not alone in regard to the use of liquor, but also to indulgence in other habits of a demoralizing tendency. It is not enough to preach; we must demonstrate our faith in practice.—Selected.

A porter employed at the University hospital at Lemberg, Austria, has been awarded $1,000 damages and a life annuity against Dr. Rydiger for permanent injuries caused by experimenting on him with radium.

CAMPING OUT. Camping out is not a fad. It is a natural response to the desire of those cooped up in the cities to go back to the primal life of the race. No city man can thoroly understand or appreciate the city until he has been in the real country—not the country of hotels and card parties and dances—but the country of great woods, silent lakes, leaping streams, and vast reaches of meadows, upland and forests that are silent save for the wandering wind and untrod by human feet.

If a man would know his real soul and find his real place in the world of nature, let him take his knapsack and go out for a week and live in the woods. He will come home hungry, perhaps, sunburned and footsore, certainly with blistered hands and tired muscle, but with the reservoir of his being, both moral and physical, filled to overflowing with life drawn direct from the heart of nature.—Richmond Times-Dispatch.

CORPORATIONS HAVE BAD INFLUENCE.

Justice David J. Brewer of the United States Supreme court, in the course of an address, before the Albany law school graduating class, discussed the sources of a lawyer's temptations, the greatest of which, he said, "comes from the marvelous development of corporate interests. These interests are colossal in size, alluring by the magnitude of their achievements, tempting not merely by the money they possess and with which they can reward, but more by the influence they can exert in favor of the individual law-maker in the furtherance of his personal advancement.

"No one can be blind to the fact that these mighty corporations are holding out most tempting inducements to lawmakers to regard in their law-making those interests rather than the welfare of the nation. Senators and representatives have owed their places to corporate influence, and that influence has been exerted under an expectation, if not understanding, that as law-makers the corporate interests shall be subserved. I am not here to deny the value of corporations. I realize the magnitude of the work that is possible thru such combinations, and I do not deny their right to be heard before any legislative body in defense of their rights or in furtherance of their interests.

"But the danger lies in the fact that they are so powerful and that the pressure of so much power upon the individual lawmaker tempts him to forget the nation and remember the corporation. And the danger is greater because it is insidious."—Pathfinder.

EDUCATIONAL CO-OPERATION.

Every advanced step in education has been marked by an increased interest on the part of society. The school and the home are mutually dependent. The best results are obtained where parents take an active interest in the educational affairs of the community. The best teachers are those most responsive to the anxious soliciture of parents, and use to highest ends the divided authority over the child. Teachers who most appreciate this relation often confer with parents and thus mutually give and receive sympathy and encouragement. Such teachers gen-

erally stay the longest, get the best pay, and are most successful and happy. During the past few years, there have been formed in different parts of the country several local educational societies composed of men and women in the community who are desirous of more actively co-operating with theirs schools. Dr. Harris, our United States Commissioner of Education, so thoroly believes in the possibilities of this movement that he said a long time ago that the principle of educational co-operation has in it such moral value that it ought to become universal.

Perhaps the most successful society that has been formed, is the Brookline Educational Societl. Its aim is "to promote a broader knowledge of the science of education, a better understanding of the methods now employed, and a closer sympathy and co-operation between the home and the school." It has, besides the usual officers, various subcommittees who make a special study of different phases of educational work, such as the kindergarten, manual training, athletics, the treatment of physical defects, the study of local history, music, art, and science, school libraries, lectures, etc. The public meetings have been in charge of one or the other of these subcommittees, with papers and addresses on these various subjects, often followed by open discussion. Parents and teachers have been helped and encouraged, and the schools greatly strengthened. The membership of the society is between five and six hundred and the attendance is from one to three hundred. Besides this, works of art to the value of six thousand dollars have been contributed to the Brookline schools; valuable papers of local historic interest have been printed, and a large map prepared showing places of historic interest and copies placed in all the schools; amateur musicians have given half hours of vocal and instrumental music in the schools, and two series of young people's concerts have been given in which the works of great composers were interpreted.

Thru the agency of this society a majority of the parents have become sympathies and actively co-operated with the teachers. The kindly sentiments toward both the schools and the teachers find expression in the attitude of the children. This stimulates the teachers and awakens within them new powers and enthusiasm in the work. Many a weary teacher, we are told, with exhausted nerve force, has been reinforced by sympathetic parents and friends of the school to push on to the highest point of efficiency. The societies of Brooklyn and New York have rendered valuable service and greatly strengthened the efficiency of the schools. What is possible there, is possible in smaller cities and towns. In most instances the teachers would have to take the initiatory step and stand behind the movement. This is superior to the ordinary literary club, as it implies nearly all that that contains from the social and literary standpoint, and from the professional and ethical, vastly more.—Popular Educator.

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TEASING CHILDREN.—Teasing is at best a doubtful amusement; but when sensitive childhood is made the object of it, it degenerate into cruelty, yet there are some very good people who indulge in this outrage against the innocent and helpless. We know people who never miss an opportunity to torment a child. It seems impossible for them to come near one without making it miserable. They cannot be at their ease, unless the child is suffering from their heartlessness. As a consequence, children soon learn to hate as well as fear them, and no wonder. It is true that these people would shrink from inflicting needless bodily pain on any little one; but they never think of the keener torture which their senseless teasing inflicts on the sensitive child. They would tell you that they do nothing which would give pain; that they are only in fun, and the child ought to know it. When they threaten to swallow a child or cut off its ears they don't meant to do it, of course: but the child is irritated or frightened all the same. Do they know how very real all

such things are to a child, particularly to one that has never been hardened to such cruelty? They may mean nothing by their silly threats, but the child that has learned to rely implicitly on what its parents say—and all children should learn this—will accept as truth, what its tormenters mean merely as lies invented for its annoyance. It is true that the child will in time learn to doubt the truthfulness of those who thus abuse it; but while it learns to distrust the false, it also learns to distrust the true. A child cannot be expected to exercise discrimination; and you, sir, who gave it its first lesson in falsehood, are to blame for much subsequent distrust of things that ought to be believed.

Childhood should be a period of joyous innocence. It is no time for doubts, or misgivings. They come soon enough with the entrance of the youth upon the scenes of busy, practical, anxious struggle for self-maintenance. Then, good friends, you who thoughtlessly mar that innocent enjoyment and implicit trust which characterize the uncorrupted child, stop to think what you are doing. You are committing a grave offense. You are ruining the temper of one whose life should yet be all sunshine. You are inflicting the keenest of pains on one whose innocence should shield it from the tortures even of barbarians. You are poisoning the morals of one that is yet too young to resist your evil influences. You are doing a wrong for which you can never atone, a wrong whose evil effects may follow that child to the grave.—E. T. Bush, in Phrenological Journal.

[Children are not the only victims of this kind of toruture. The feeble-minded who are most in need of sympathy and kind treatment are singled out by thoughtless persons and are teased until they become vicious. The writer could name specific cases that have come under his own observations, where such persons were made vicious by the thoughtless acts of persons who had no desire to do them an injury, and who would not be guilty of such acts if they knew the results. The teasing habit has produced many sour, morose, melancholy dispositions. It is an evil that needs correcting.—Ed.]

THE SLOW BOY.

By Eugene Eldridge.

I have been wishing to say a word for the slow boy. He is in your school. He has been in mine, and I suppose may be found in every school. And, from my own experience, I must say I like him.

He is not, as a rule, mischievous, disobedient or cruel, but the opposite; and tho he does not learn rapidly, what he acquires is well-digested.

His lesson must be well-explained, the teaching clear, or he will not understand, and probably blunder and stumble.

The teacher must have patience, but it is patience well-directed and appreciated. For the slow boy does understand when the teacher takes hold of him, and effort on her part is seconded on his.

As a rule, he is well-developed physically. His nerves are strong and quiet, his hand is steady and his heart is brave.

He is usually slow of speech, and his ideas move in the same slow channel; but he has what teachers are pleased to find in the rapid, brilliant pupil—backbone.

The slow boy will respond to nature study with remarkable activity.

If his home is in the country, he is commonly acquainted with field and wood, and if he can be led to tell what he knows, or what he has observed, the class and teacher will be benefited.

As a rule, he is of good disposition and temper, and, tho shy of the opposite sex, the little ones easily make friends with him.

He is not a "show-off" pupil. The teacher does not find him responsive there, and is often thoroly tried. But be patient and kind, remembering that the slow boy is not necessarily dull, and that the end is not yet.—American Primary Teacher.

Blessed is he who feels the greatness of others and makes it his own by love.—Grillparzer.

Publisher's Page.

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IMPORTANT NOTICE. We wish to send the Character Builder to those persons only who desire it. When we notify subscribers that their subscription has expired we are often requested to wait ont hem a short time and receive expressions of gratitude for doing so. We are not financially able to carry delinquent subscribers long, and it is not good business to do so. Nobody receives the Character Builder continuously unless it is paid for by himself or a friend. When the time has expired all are notified, and if they do not longed desire the magazine they should notify us, otherwise they "are considered as wishing to renew their subscriptions," and will be expected to pay for all numbers sent. Some people do not seem to undertsand the law on this matter, and for their benefit we quote here a synopsis of a ruling by the Supreme Court of the United States, which applies to all papers and magazines:

"1—Subscribers who do not give express notice to the contrary are considered as wishing to renew their subscription.

"2.—If subscribers order the discontinuance of their periodical the publisher may continue to send them until all arrears are paid.

"3—If subscribers neglect or refuse to take their periodical from the postoffice to which they are directed they are responsible until they have settled their bills and ordered the paper discontinued.

"4—If subscribers move to other places without informing the publisher and the papers are sent to the former address, subscribers are held responsible.

"5—The courts have decided that refusing to take periodicals from the office or removing and having them uncalled for, is prima facie evidence of intentional fraud.

"6—If subscribers pay in advance they are bound to give notice at end of the time if they do not wish to continue taking it, otherwise the publisher is authorized to send it and the subscriber be responsible until an express notice, with payment on all arrearages, is sent to the publisher."

Many violate this law thru ignorance, some thru carelessness, and others wilfully. It is not much trouble to send a postal card stating that a publication is not longer wanted. Those who continue to receive a paper or magazine and then refuse to pay for it, have a character that needs mending or repairing. We are pleased to state that such are extremely rare among the readers of the Character Builder. Some of them are slow, but most of them are sure. We believe that no other magazine has a larger per cent of apreciative readers than the Character Builder has, and their number is increasing. These suggestions are made in order that there may be a mutal understanding and that we may continue to be friends.

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Cultivate and enlighten yourself and strive to influence others by what you yourself are.—W. von Humboldt.

Physical and Moral Education.

GOD'S MESSAGE TO MEN.

God said: I am tired of kings;
I suffer them no more;
Up to my ear the morning brings
The outrage of the poor.

Think ye I have made this ball
A field of havoc and war,
Where tyrants great and tyrants small
Might harry the weak and poor?

My angel—his name is Freedom—
Choose him to be your king.
He shall cut pathways east and west
And fend you with his wing.

I will never have a noble;
No lineage counted great,
Fishers and choppers and plowmen
Shall constitute a state.

And ye shall succor man,
'Tis nobleness to serve;
Help them who cannot help again;
Beware from right to swerve.

—Ralph Waldo Emerson.

A VISIT TO TUSKEGEE.

Recently I spent two days a Tuskegee. I arived unannounced at a time when Mr. Washington was away, so it need not be said that I saw the place in other than its working clothes.

At Tuskegee there are nearly sixteen hundred students, and one hundred and fifty teachers. There are two classes of students, "Day School" and "Night School" students. The night school students work all day at any kind of task they are called upon to do. They receive their board, clothing and a home—they pay no tuition, but are paid for their labor, the amount being placed to their credit, so when fifty dollars is accumulated they can enter as "Day Students."

The "Day Students" make up the bulk of the scholars. Each pays fifty dollars a year. These all work every other day at manual labor or some useful trade.

Tuskegee has fully twice as many applicants as it can accommodate; but there is one kind of applicant who never receives any favor. This is the man who says he has the money to pay his way, and wishes to take the academic course only. The answer always is, "Please go elsewhere—there are plenty of schools that want your money. The fact that you have money will not exempt you here from useful labor."

This is exactly what every college in the world should say.

The Tuskegee farm consists of twenty-five hundred acres. There are four hundred head of cattle, about five hundred hogs, two hundred horses, great flocks of chickens, geese, ducks and turkeys, and many swarms of bees. It is the intention to raise all the food that is consumed on the place, and to manufacture all supplies. There are wagon-shops, a sawmill, a harness shop, a shoe shop, a tailor shop, a printing plant, a model laundry, a canning establishment. Finer fruit and vegetables I never saw, and the thousands of peach, plum and apple trees, and the vast acreage of berries that have been planted, will surely some day be a goodly source of revenue.

The place is religious, but not dogmatically so—the religion being merely the naturaly safety-valve for emotion. At Tuskegee there is no lachrymose appeal to confess your sins—they do better—they forget them.

I never heard more inspiring congregational singing, and the use of the piano, organ, orchestra and brass band are important factors in the curriculum. In the chapel I spoke to an audience so attentive, so alert, so receptive, so filled with animation, that the whole place looked like a vast advertisement for Sozodont.

No prohibitive signs are seen at Tus-

kegee. All is affirmative, yet it is understood that some things are taboo—tobacco, for instance, and strong drink, of course.

We have all heard of Havard Beer and Yale Mixture, but be it said in sober justice, Harvard runs no brewery, and Yale has no official brand of tobacco. Yet Harvard men consume much beer, and many men at Yale smoke. And if you want to see the cigarette fiend on his native heath, you'll find him like the locust on the campus at Cambridge and New Haven. But if you want to see the acme of all cigarette bazaars, just ride out Boylston street, Boston, any day at noon and watch the boys coming out of the Institute of Technology.

I once asked a Tech Professor if cigarette smoking was compulsory in his institution. "Yes," he replied, "but the rule is not strictly enforced, as I know three students who do not smoke."

Tuskegee stands for order, cleanliness, industry, courtesy and usefulness. There are no sink-holes around the place, no "backyards." Everything is beautiful, wholesome and sanitary. All trades are represented. The day is crammed so full of work from sunrise to sunset that there is no time for complaining, misery or fault-finding—three things that are usually born of idleness. At Tuskegee there are no servants. All of the work is done by the students and teachers—everybody works—everybody is a student, and all are teachers. We are all teachers—we teach by example, and all students who do good work are good teachers.

When the Negro is able to do skilled work, he has ceased to be a problem—he is a man. The fact that Alexander Dumas was a Negro does not count against him in the world's assize.

The old-time academic college, that cultivated the cerebrum and gave a man his exercise in an indoor gymnasium, or not at all, has ruined tens of thousands. The student was made exempt from every useful thing, just as the freshly freed slave hoped and expected to be, and after four years it was often impossible for him to take up the practical lessons of life. He had gotten used to the idea of one set of men doing all the work and another set of men having the culture. To a large degree he came to regard culture as the end of life. And when a man begins to pride himself on his culture, he hasn't any to speak of. Culture must be merely incidental, and to clutch it is like capturing a butterfly at all—you get only grub.

Let us say right here, that there is only one way in which a Negro, or a white man, can ever make himself respected. Statute law will not do it; rights voted him by the state are of small avail; making demands will not secure the desired sesame. If we ever gain the paradise of freedom, it will be because we have earned it—because we deserve it. A make-believe education may suffer for a white man—especially if he has a rich father, but a Negro who has to carve out his own destiny must be taught order, system, and quiet, persistent, useful effort.

A college that has its students devote one-half their time to actual, useful work is so in line with common sense that we are amazed that the idea had to be put in execution by an ex-slave as a life-saver for his disenfranchised race. Our great discoveries are always accidents: we work for one thing and get another. I expect that the day will come, and ere long, when the great universities of the world will have to put the Tuskegee Idea into execution in order to save themselves from being distanced by the Colored Race.

If life were one thing and education another, it might be all right to separate them. Culture of the head over a desk, and indoor gymnastics for the body are not the ideal, and that many succeed in spite of the handicap is no proof of the excellence of the plan. Ships that go around the world accumulate many barnacles, but barnacles as a help to the navigator is an iridescent dream.

A little regular manual labor, rightly mixed with the mental, eliminates draw-poker, high-balls, brawls, broils, Harvard Beer, Yale Mixture, Princeton Pi-

nochle, Chippee dances, hazing, roistering, rowdyism and the bull-dog propensity. The Heidelberg article of cocked hat and insolent ways is not produced at Tuskegee. At Tuskegee there is no gymnasium for those who lie in wait for insults and regard scrapping as a fine art.

As for college athletics at the Orthodox Universities, only one man out of ten ever does anything at it anyway—the college man who needs the gymnasium most is practically debarred from everything in it and serves as a laughing stock whenever he strips. Coffee, cocaine, bromide, tobacco and strong drink often serve in lieu of exercise and ozone, and Princeton winks her woozy orthodox eye in innocency.

Freedom cannot be bestowed—it must be achieved. Education cannot be given—it must be earned. Lincoln did not free the slaves. He only freed himself. The Negroes did not know they were slaves, and so they had no idea of what freedom meant. Until a man wants to be free, each kind of freedom is only another form of slavery. Booker Washington is showing the colored man how to secure a genuine freedom thru useful activity.

If college education were made compulsory by the state, and one-half of the curriculum consisted of actual and useful manual labor, most of our social ills would be solved, and we would be well on the highway towards the Ideal City.—Elbard Hubbard.

ATHLETIC SPORTS.

Begging the pardon of the college athletes, and of the university sports, athletics is a most arrant humbug. The statement, frequently made, that the best athletes are also the best students is as ridiculous as it is false. The truth of the matter is, that the champion athlete is the pet of the college, is treated leniently, and frequently comes to his passing mark or prize unfairly; that such favoritism exists in most college is an open secret. From my personal experience in American and European universities I can say that, as a rule (which, of course, as every other rule, has exceptions), the students who possessed the best physique, excelling in all athletic sports, also possessed the dullest intellect. We all, of course, believe in "Mens sana in corpore sano" (a healthy mind in a healthy body), but are athletics necessary to a healthy body? In fact, tho it may be heresy for a physican to say so, it has always seemed to me that even an ordinary healthy body is not an obsolute essential to a great, active mind. I reached that conclusion many years ago, thro the careful study of the lives and characters of the great men of all ages—great in science, philosophy, religion and poetry.

Only too often have I been struck by the fact that the truly great men (not kings and wariors), those men who move the world, and make the internal history of the nations, were physically frail, often afflicted with chronic ailments. I could extend the list a hundred fold, but the following names will suffice:

Aristotle, Socrates, Plato, Newton, Leibnitz, Spinoza, Mendelssohn, Pascal, Descartes, Voltaire, Rousseau, Kant, Schleiermacher, Hegel, Darwin, Virchow, Schiller, Heine, Boerne,—everyone of them would have been knocked out in the first round by a Yale or Harvard freshman. But it does not seem necessary to possess a powerful biceps in order to discover the motion of the planets, to establish a new system of philosophy, or to write the sweetest and most sublime poetry. I am acquainted with many persons whose bodies are withered, whose muscles are flabby, but who, nevertheless, work indefatigably and turn out more brain work in an hour than could ever be turned out by a whole class of college athletes in a year.

The next point. The athletic sports being essentially brutalizing in their nature (the determination to worst an antagonist at any cost is one of the noblest sentiments), they have a tendency to lower the general moral tone of the participants. As a proof, witness the students' behavior in this city on Thanksgiving Day after the football game; or the antics perpetrated on freshmen by the older students, etc.; no assemblage of Paris street

gamins, or of Bowery rowdies, could behave worse. To come to the third point. The effect of the physical development. Here the results are most baneful. A hyperthropied heart is a diseased heart—why not so with every other muscle in the body?

I believe that athletics exhaust the potential energy of the organism; and that athletes do no enjoy longevity has been demonstrated many times. I will not speak here of the fatal accidents accompanying the games of football, polo, rowing exhibitions, etc. They are conspicuous and known to everybody. But does everybody know how many young men go to ground from a dilated or an enlarged heart, as a direct result of some contest or match? I know a young man whose muscles are as hard as iron, who, towards the end of a rowing contest, fell down exhausted, remaining unconscious for over two hours, and has been a physical wreck ever since, suffering from dilatation of the heart. Is this a reward to be striven after?

I would say to the presidents of our colleges and universities: Thick-skulled and hard-muscled youth is not an ideal to get enthusiastic over. If you want your idle, sportly and boisterous boys to become true students—manly, studious and intellectual—then abolish the present sports! Insist upon moderate exercise, but out with "athletics." It works incalculable injury physically, mentally and morally.—Pacific Health Journal.

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GERMAN TRADE SCHOOLS. Germany is leading the world in industrial schools, and in them nothing but practical things are taught. Out of the 1,100 schools of the sort now running attendance is compulsory at all but 198. The law requires all young men engaged during the day in mercantile pursuits to attend one of these schools at night. And in order to accommodate those who are extra busy on week days, classes are also held on Sunday. In this way Germany is bringing up a generation of young men who are skilled in every sort of practical trade.—Pathfinder.

STUDY RURAL LIFE. Principal Orville T. Bright, of Chicago, recently made the following appeal for more practical instruction in the country schools:

"Days and weeks are given to the greatest common division and to 4-story complex fraction monstrosities; but never a word about the soil, the growth of crops which make the farm life possible, or trees, shrubs, and flowers so beautiful. The country school has undoubtedly been a considerable factor in the villages and dus from the farms to the villages and cities.

"It is time a halt and about face be called in the great procession. The possibilities of comfort, freedom, and health; of competence and happiness; of the dignity and beauty of labor as connected with farm life should be exploited in the country schools. Fill the curriculum with material having to do with country life, and give the business processes of city and village a rest. They need it, and so do the children."

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A LESSON IN UNTHRIFT. A striking illustration of the fool and his money who are soon parted was afforded by the death in New York the other day of a man who was reputed to be worth a million dollars not many years ago, but who, at the last, was only saved from pauper's grave by the aid of a few old friends.

It has been the man's boast in the heyday of wealth that he never wore the same suit twice, and his million all went for fine clothes, and race horses. Over such a worthless, empty life, and such use of wealth and its opportunities, what more fitting epitaph could be written than that one found on an old stone in an up-country church yard: "Once he was here and now he is not."—Leslie's Weekly.

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We will know the good trusts from the bad ones as soon as the campaign fund fat-friers make their preliminary canvass.—New York American.

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As between luck and pluck, give us pluck every time. Luck may help some but pluck does the business.

Suggestions to Parents and Teachers.

SELF-DISCIPLINE.

By Esther Higgs, F.B.P.S.

O'er wayward childhood wouldst thou hold firm rule,
And sun thee in the light of happy faces?
Love, Hope and Patience, these must be thy graces,
And in thine own heart they must first keep school.

—Coleridge.

These beautiful lines of the poet Coleridge put in compact and simple form the essential qualifications of the would-be child-trainer. The graces he sets forth as being necessary are perhaps the most valuable in this work. Love—we can have no pleasure in being with children if we do not love them, indeed these ever-restless little people are considered a great nuisance by those who have no child-love in their nature, but all their troublesomeness is overlooked, and their constant demands upon the time, thought, care, and strength of the mother are joyfully accepted in the strength of her great love for them.

Then this love must not be of the weak, indulgent kind, but a wise discriminating sort, which is ready to deny the child for his good, and also to deny herself the pleasure of pleasing him when it is better to withhold some gratification. The love that weakens its object is of a poor kind, however intense, and not worthy of the name.

Hope.—Yes, we need to be bright and hopeful in dealing with children; long faces and despondent minds are beneficial to nobody and particularly unsuited to childhood, which is naturally a time of hopefulness and gaiety; besides, the tender solicitiude over the wayward boys and girls wants more than anything the element of hope, buoyant hope which shall sustain unwearied the constant efforts on their behalf.

Patience.—All will agree that the call for patience is immense. The children are fretful and the mother is wearied, or the schoolboys are extra tiresome and the teacher is not feeling quite up to the mark: these are the times when patience is so necessary—not the patience of inertia or indifference, but that of self-government, the power of putting aside one's own inclinations to order, of calming the mind instantly when necessary, or at least of suppressing the feelings, unselfishly putting these aside nd quietly entering into the necessity of the case, doing one's best to remedy matters.

The really patient character is not a weak one, on the contrary, it takes a strong, well-disciplined character to show any degree of patience under trying circumstances. "He that ruleth his spirit is greater than he that taketh a city," and they who would rule others must first have command over themselves.

Many are discouraged because of their hasty tempers and want of patience, but Phrenology brings the hopeful message that all the graces may be cultivated, and surely it is worth the doing if the children, as well as one's self, will be so greatly benefited thereby.

In all the walks of life attainment demands self-discipline for he who would be great in any one department must concentrate his efforts and energies upon the special objects before him, denying himself many pleasures in order to attain the end he has in view. Thus the man who would be rich denies himself for the sake of his business, the musician because of his music, the artist for his art, and the student for his studies. But nowhere is self discipline more necessary than in the training of children, for, to be successful in this most important branch of work, personal character is the factor which tells infinitely more than anything else.

In dealing with children precept is worse than useless if not backed up by a

living example, for the very fact of the disparity between the precept and the life gives them a picture of moral crookedness which has often proved a stumbling-block to them. Thus the father of a family was great at prayer-meetings, an officer in the church, and outwardly a religious man; but, alas! in the home he shewed himself to be a selfish tyrant, expected to be waited upon hand and foot, to be served first, and to have the best of everything. Severely orthodox in his creed, but utterly wanting in the Christ-like spirit in his daily life, his influence was of course most pernicious, and many a young man, seeing his inconsistency, mentally placed the word "hypocrite" in close proximity to that of "church" or "religion."

Happily, for his children, their mother was the very opposite of this, possessing true piety, which shewed itself in unselfishness and patience in the home, and quickly the little ones discriminated between the external pretense of religion and the inward, genuine religion of the life: and the contrast was such as to make the real thing far more attractive than its despicable counterfeit.

But this is one of those glaring instances which comes to us as a danger-signal, warning us of how unlovely our character may become if we slacken our hand and are less diligent in the pursuit of what is noble, good and true. It is to the ordinary man and woman, whether parent, teacher or guardian, I would speak for a few moments, and appeal, on behalf of the children, that you seek to raise your lives to a higher level for their sakes, that they may have the priceless benefit of a personality influencing them for good at every point.

To do this requires the habit of self-discipline, not a spasmodic attempt at self-control resulting in more laxity than ever, like a smoker who gives up his pet indulgence for a week or two and then takes to it more vigorously than ever. No! something more than this is needed, even the daily, constant practice of the graces we would develop. The greatest singer or musician feels the need of daily practice to keep him up to the standard; but, to change the metphor, perhaps a truer simile is that of the flowers, which need their daily supply of sunshine, moisture and fresh air, or they will pine and die; so this inner life of ours must be daily renewed and strengthened if our lives and character are to become beautiful and fragrant. Parents often see a reflection of themselves in their children's healthy bodies and happy faces. Honesty in their dealings, and unselfishness in their play, on the part of the children reflect great credit upon the parents, and bring much joy into their lives, whereas the show of evil temper, unloving looks, and so forth, spoil the harmony of life, and the house is made a place of discord which should have been a paradise. Or perhaps self-satisfaction is the order of the day, which is another name for selfishness, and the children are trained in an atmosphere of self-pleasing, with the result that when they are grown up they forget the sorrows of the big world outside so long as all is bright with them; they lose sight of the fact that many are starving with hunger whilst they are well fed, and have no sympathy with suffering if it keeps away from their door.

Contentment with material things adds greatly to one's peace of mind, but in all that affects character we need the Divine discontent which shall ever spur us on to make effort towards further attainment.

The tone of the home or the school may always be raised at least one degree higher, and parents and teachers can only accomplish this by seeking to embody in their own lives the ideals they wish to set before the children.

For this, self-discipline is necessary; for "Love, Hope and Patience, these must be thy graces, and in thine own heart must first keep school."—Popular Phrenologist.

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The Chicago courts have decided that the owner of a vacant lot may erect thereon any bill-board sign he pleases, no matter how ugly. The only remedy for the public is to boycott the objectionable advertisers; that would abate the nuisance with all promptness.—Christian Endeavor World.

DOMESTIC SCIENCE

WHAT SHOULD THE GIRLS BE TAUGHT?

What Education Is of Most Worth to Girls.

"Domestic science should be taught every young woman in the land," said Mrs. Lydon Evans at the Chicago Woman's club. "The present system of educating our daughters is all wrong. Young women should attend college, but instead of learning professions they should acquire the knowledge necessary to take care of a home."

Mrs. Evans' words were received with applause by the women. It seemed they also thought the present system wrong and were in favor of a different mode of education.

"Here are a few figures which will prove my contention," said the speaker. "There are 15,000,000 homes in the United States at the present time. That means that there are 15,000,000 housekeepers at the head of the homes. Then there are 2.000,000 servants. Then makes a total of 17,000.000.

"That is the demand. Now for the supply. In all the United States there are only 24,000.000 women above the age of 15 years. Do you realize that there are only 7,000.000 women above the age of 15 who are not at the head of households? Now cut the remainder in half, for there are 3.500.0000 women engaged in the profesional and mercantile work. That leaves 3.500.000 women in the United States who are not engaged in business or household work. That proves conclusively, to me at least, that there is no room for any save an education that has for its end the taking care of a home. I believe it is all right for women to get an education and just as complete a one as possible, but it should be an education that teaches her her sphere is in the home.

"My plan would be to establish an institution where housekeeping could be taught as a science. The women could take up the scientific end of the problem and study of the chemistry of foods, for instance. That would insure pure and wholesome food. Then they could study art for the sake of the household. That would mean more attractive homes and instead of housekeeping being classed as drudgery it would be recognized as a science.

"People often wonder why there is a scarcity of servants in a certain locality. A glance at the statistics tell. You will notice that there are 2,000,000 domestics in the United States. You will also notice that there are 15,000,000 homes. That explains it, does it not?"—North Dakota Farmer and Sanitary Home.

THE WOMAN OF THE FUTURE.

Not as a rival to man, but as his inspirer, will the woman of the future take her place in the order of things. Having learned precisely what her limitations are, she will move easily along those paths where they hamper the movements least. In this way she will gradually find out her true work. What that work will be may be partly guessed at from what she has already done in the past. Her Heaven-sent instinct for nursing, her talent as a physician, and her genius for training the young, are merely various forms of development arising out of her mother-nature, and in these she will greatly excel. At first sight the field may seem somewhat limited and a level plain at that. But are there no improvements to be made in nursing, no alleviations of pain to be discovered? Are insane patients nursed in the best possible way? As for medicine alone—the profession is full of boundless possibilities. Let women bring into their keen powers of observation, their care for minute details, above all, their shrewd common sense and their

faith in simple and natural remedies! Here alone there is work, and to spare, for them. But when we approach the training of the young we come to the most important work in the world. Not statesmen, or kings and queens, have a task requiring such forethought, such eternal vigilance or such delicate manipulation as that which falls to the woman who charges herself with the making or marring of the soul of a little child. Work of this kind may not advertise the worker or place her on a pinnacle of fame, but it is none the less sublime. It is a toiling, not for time, but for eternity. And this shall be the womans' part in the days to come.—How to Live.

MECHANICAL TREATMENT OF WHOOPING COUGH.

Jacob Sobel, in Archives of Tediatrics, calls attention to a method of controlling the spasms of whooping-cough, first suggested by Naegeli, which consists in pulling the lower jaw forward as in anaesthetization. Naegeli considered the paroxysms of pertussis, which many observers believe are not only the most distressing but dangerous manifestation of the disease, may be so modified by this treatment as to materially shorten its course.

Sobel reports the result of his experience with this method in ninety-six cases ranging in age from three months to eight years, from which he makes the following conclusions:

1. Pulling the lower jaw downward and forward controls the paroxysms of whooping-cough in most instances and most of the time.

2. The method is usually more successful in older children than in younger ones and infants.

3. As a single therapeutic measure for the control of the paroxysms it deserves a place in the treatment of pertussis, and is as successful as any single drug, or even more so.

4. In cases without a whoop the expiratory spasm, with its asphyxia, is usually overcome, and in those with a whoop the latter is prevented.

5. Mothers, nurse, and other attendants should be instructed in its use in order that the oncoming attacks, especially at night, may be arrested.

6. The manipulation is harmless, painless and easy of application, without any of the ill effects of drugs; it offers a maximum of good effect, with a minimum derangement.

7. The only contraindication to its application is the presence of food in the mouth or esophagus.

8. Patients treated in this manner are less likely to suffer from complications and sequelae than those treated only medicinally; they emerge from the disease in far better condition, less exhausted and less emaciated, because vomiting has been controlled.

9. It is advisable to try the maneuver in other spasmodic coughs and laryngeal spasms, altho my experience has seemed to show that it is far less efficacious in these conditions than in whooping-cough.

10. This method, being directed mainly to the control of the glottis spasm, does not preclude the advisability of supporting and sustaining the gastro-intestinal tract, establishing equilibrum in the nerve centers, and affording every possible hygienic advantage.

Maud—"Isn't this a queer title for a book, mother? 'Not Like Other Girls.' I wonder what she can be if she is not like other girls?"

Mother—"I don't know, unless she goes into the kitchen and helps her mother instead of staying in the parlor to read novels."—Selected.

"The girl with soft gray eyes and rippling brown hair, who walked all over your fluttering heart at the Charity ball,' says the Burlington Hawkeye, "has just finished a crazy quilt, containing 1,065 pieces of hat linings put together wi h 31,390 stitches. And her poor old father fastens on his suspenders with a long nail, a piece of twine, a sharp stick and one regularly ordained button."

PREVENTIVE AND DRUGLESS MEDICINE

TWENTY-FIVE WAYS TO RELIEVE PAIN WITHOUT DRUGS.

By J. H. Kellogg, M. D.

Probably the majority of people know of no other method of relieving pain than resort to some such "pain-killer" as laudanum, paregoric, or other opiate or anodyne. Not infrequently persons who have been injured, or who are suffering severe pain from inflammation or from some other cause, are left to endure torture for hours, while somebody is despatched miles for a physician, when a knowledge of the simple methods presented in this article make it possible to afford complete relief in a few minutes.

1. Fomentation.—This consists of an application of cloths wrung out of water as hot as can be borne. If hot water is not at hand, the cloth may be wrung out of cold water and laid upon the stove with a newspaper intervening, or wrapped around a stovepipe.

In an emergency the author prepared a very effective fomentation by putting a large tin dipper over a kerosene lamp and laying a wet cloth over the bottom of the dipper, where it was at once heated. By this means almost instant relief was given a woman suffering from a pain in the head which made her nearly delirious, as the result of an injury received from running against something in the dark.

Fomentations relieve pain not only by drawing the blood to the surface, but by relieving the sensibility of the nerves. Heat often kills pain more effectively than does opium.

2. Hot Sponging.—This method is sometimes effective when fomentation does not succeed. The sponge is dipped in very hot water, compressed to express the water, and gently rubbed over the surface of the painful part. A higher temperature can be employed by this method than by any other. The higher the temperature the greater the effect. For the greatest efficiency the temperature should be high enough to produce a sensation almost painful. It is especially good in cases of neuralgia, particularly of the spine.

3. Hot Water Bag.—A rubber bag is filled with hot water, and is an excellent means of relieving pain in deep-seated parts—pain in the back, chronic intestinal pain, various neuralgias, and other pains in which inflammation or congestion is not present. Hot bags should not be employed continuously on persons suffering from acute inflammation.

If a moist application is desired, a moist flannel may be wrapped around the water bag. Brick, sand bags, etc., may be used in a similar way.

4. Radiant Heat.—This consists of the application of a lighted electric lamp surrounded by a suitable shade or reflector to the part affected. It is a most excellent heat to relieve pain. The heat is more penetrating than that from any other source except the arc light and sun light. It is a capital means of relieving pain of the spine, various joint pains, and all kinds of neuralgic pains.

5. Flame Heat.—Heat from an open flame. The heat rays which radiate from a blazing fireplace may be untilized for relieving painful spine, side pain, and other non-iflammatory pains involving any large portion of the body.

6. Arc Light. — A most effective means of relieving viseral and spinal pains. The heat must be concentrated by means of a reflector of proper shape.

7. Sunlight.—Sick animals nearly always lie down in the sun, unless suffering from inflammation. There is no better remedy for general neuralgic pains than a sun bath. With the sun bath the general electric-light bath may be employed.

8. Hot Air.—A current of heat driven into the ear is a most effective means of relieving earache. A general hot-air bath removes rheumatic pains.

9. Alternate Compress.—The alternate application of hot and cold compresses is an effective means of relieving pain with internal congestion. The application is made over the painful parts, and affords relief by diverting the blood to the surface.

10. Alternate Sponging.—The application and effect are the same as in the alternate compress. Very much hotter water can be employed, however, and when the parts may be rubbed with ice in alternation with the hot application, most powerful revulsion may be induced.

11. Cold Rubbing.—This is an excellent means of relieving certain forms of pain. Neuralgic pains are usually aggravated by this means, but pains due to congestion are usually relieved. The parts must simply be rubbed with a cloth dipped in cold water. The temperature of the water should not be greater than 60 degrees F. It is often necessary to continue rubbing for a long time until the surface is thoroly reddened.

12. The Ice Bag or Ice Compress.—Patients with inflammation or congestion are best relieved by the application of a small ice compress or an ice bag over the painful part. Generally it is well to apply heat to some distant part in connection with the ice application, or to make a general hot application so as to prevent chilling.

13. Heating Compress.—Wring a cloth out of cold water and apply over the painful part. Cover with mackintosh and then with several thicknesses of flannel. The moist cloth will quickly become warm, and will retain the heat for a long time. It acts as a poultice, and is fully as effective as a poultice (besides being much cleaner) in deep-seated spinal pains, as found in pains due to indigestion, chronic catarrh of the bowels, and constipation. A heating compress applied to the abdomen will often relieve congestion of the head in headache, and so induce sleep.

14. Fomentations Followed by the Heating Compress.—This is a most effective means of relieving pain in chronic rheumatism. The heating compress should usually follow the fomentation, and is invaluable as a means of removing sciatic pain, lumbago, and most other deep-seated pains due to nerve trouble. It is excellent in neuritis.

15. Cotton Poultice.—This is similar to the heating compress. The parts are covered with cotton covered with mackintosh, then with flannel. The heat induces perspiration, which accumulates in the cotton and moistens it so that after a time the application really becomes a hot application. It effects are the same as a poultice, but more cleanly and effective.

16. The Clay Poultice.—Potter's clay mixed with water to the consistency of very thick cream, and applied to the painful parts, often affords relief. This is a most exellent application, far better than bread and milk poultices or any similar preparation. Under the name of "antiphlogistin," a clay paste is sold in many drug stores. Our experience is that this preparation is no better than ordinary clay prepared as suggested.

In making the application, the clay is spread over a cheese cloth or napkin and applied to the affected part. It must be warmed before using. Warming softens and facilitates the application, and at the same time the heat itself helps the effect.

17. General Hot Bath.—Severe internal pain is best relieved by a general hot bath, which, drawing the blood to the surface, oftens affords complete relief in severe pains due to gall-stones, gastritis, antritis, and other visceral affections in which pain is present.

18. The Hot Blanket Pack.—This is similar to the hot water bath, but is not so effective. It can sometimes be more conveniently employed. It is useful in relieving the pain of menstruation and the pain of appendicitis.

19. The Foot Bath. — The water should be as hot as can be borne. Use 105 degrees to 120 degrees. The temperature of the water can be gradually raised. The deeper the water the greater the effect. The leg bath is still more efficient than the foot bath, but not always so convenient as the hot foot bath, which may

be taken in bed. If necessary, a fomentation may be applied to the feet, but the effect is not so good as that produced by the hot foot bath. It is an excellent means of relieving severe pain in the head, also ovarian and menstrual pains.

20. Revulsive Sitz.—With the feet in hot water, the patient sits in water at a temperature of 102 degrees and the temperature is gradually raised to 110 degrees, 115 degrees, or even 118 degrees—as hot as can be borne. The skin should be well rubbed. After four or five minutes, the patient rises, and cold water is dashed over him. If cold water induces pain, the temperature is gradually lowered. In this case the patient remains from five to ten minutes longer in the bath, the moist surface being rubbed. This prevents chilling after the bath, and increases the permanency of the effect produced.

21. The Hot Hip and Leg Pack with the Ice Bag.—This is especially for the relief of pain due to pelvic inflammation in women, or appendicitis in either men or women. The hips and legs are wrapped in a blanket wrung out of hot water, and after the patient begins to feel warm, the ice bag is slipped under the blanket and over the affected part. This is a most excellent means of combating appendicitis. By the removal of this application for two or three hours, severe attacks of appendicitis may usually be avoided.

22. Ice Bag and Fomentation.—(Sometimes, and sometimes not) for toothache, lay on ice bag on the side of the neck under the jaw and fomentations to the side of the face. If necessary, employ the hot foot bath and hot hip and leg pack.

23. Hot Enema.—The temperature of the water should be from 102 degrees to 106 degrees or 108 degrees. A copious enema will relieve severe intestinal pain in a marvelous way,—the pain of gallstones, renal colic, appendicitis, inflammation of the bladder, and neuralgia, also.

24. Rest.—Absolute rest of the painful parts is usually necessary. Rest in bed is required for the relief of severe internal pain. In pleurisy pain, rest of the affected lung should be secured by fastening a tight bandage around the lower part of the chest.

24. Position.—Pain in the limbs accompanied by throbbing may generally be relieved by raising the limb one or two feet from the bed or couch upon which the patient is lying.

One or more of these methods should be tried in nearly all cases in which pain is present to a distressing extent, and cases are very rare in which complete or substantial relief may not be secured There is one great advantage in relieving pain by these simple means, in that there are no unpleasant after-effects. When drugs are used, the cause of the pain is not removed, and when the effect of the drug is gone, the patient usually suffers worse than before. This has the effect of rendering the patient worse rather than better. The simple measures above described relieve pain by removing the cause of it, and so are not followed by any unpleasant reaction.—Modern Medicine.

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HOW THE ANTITOXIN MANUFACTURING INTEREST IS BOOMED. According to the New York health authorities, there were ninety-seven more deaths from diphtheria during the last quarter of 1903 than during the same quarter of 1902. Notwithstanding this, by classing simple sore throats, or cases of tonsilitis, as diphtheria, and employing antitoxin as a routine measure, claiming all recoveries as "cures," a very low death-rate is made out, even while the number of deaths from the disease (and the treatment) is larger than before antitoxin was discovered. Bed-rock students of this question, some of whom are eminent in the profession, are well aware that so far as relates to cases of true diphtheria the percentage of deaths to number of cases is greater since the antitoxin treatment became popular than before.—Charles E. Page, M. D.

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We have all condemned in the past what we now accept. This recollection should make us hesitate before we voice our protests.—Frederick W. Berry.

YOUTH'S DEPARTMENT.

COALS OF FIRE.

Farmer Dawson kept missing his corn. Every night it was taken from his crib, altho the door was well secured with lock and key.

"It's that lazy Tom Slocum," he exclaimed one morning after missing more than usual. "I've suspected him all the time, and I won't bear it any longer."

"What makes you think it's Tom?" asked his wife, pouring out the fragrant coffee.

"Because he's the only man around that hasn't any corn—nor anything else for that matter. He spent the summer at the saloons while the neighbors were at work. Now they have plenty and he has nothing—serves him just right, too."

"But his family are suffering," rejoined his wife. "They are sick and in need of food and medicine; should we not help them?"

"No!" growled the farmer; "if he finds his neighbors are going to take care of his family, it will encourage him to spend the next season as he did the last! Better send him to jail and his family to the poor house; and I'm going to do it, too. I've laid a plan to trap him this very night."

"Now, while Tom's reaping the bitter fruits of his folly is it not the very time to help him to a better life?" suggested his wife.

"A little course of law would be the most effective," replied the farmer.

"In this case coals of fire would be better. Try the coals first, William; try the coals first."

Farmer Dawson made no reply, but finished his breakfast and walked out of the house with the decided step of one who has made up his mind, and something is going to be done.

His wife sighed as she went about her work, thinking of the weary, heart-broken mother with her sick and hungry babes around her.

The farmer proceeded to examine his cribs, and after a thoro search found a hole large enough to admit a man's hands.

"There's the leak," he exclaimed; "I'll fix that," and he went to setting a trap inside.

Next morning he arose earlier than usual, and went out to the cribs. His trap had caught a man—Tom Slocum—the very man he had suspected.

He seemed to take no notice of the thief, but turned aside into the barn, and began heaping the manger with hay—sweet-scented from the summer's harvest field. Then he opened the crib doors and took out the golden ears—the fruits of his honest toil.

All this time he was thinking what to do. Should he try the law or the coals. The law was what the man deserved; but his wife's words kept ringing thru his mind. He emptied the corn in the feed-trough, then went around where the man stood with one hand in the trap.

"Hello! neighbor; what are you doing here?" he asked.

Poor Tom answered nothing, but the downcast, guilty face confessed more than words could have done.

Farmer Dawson released the imprisoned hand, and, taking Tom's sack, ordered him to hold it while he filled it with the coveted grain.

"There, Tom, take that," said the farmer, "and after this, when you want corn, come to me and I'll let you have it on trust for work. I need another good, steady hand on my farm, and will give steady work with good wages."

"Oh, sir," replied Tom, quite overcome, "I've been wanting work, but no one would hire me. My family are suffering, and I'm ashamed to beg. But I'll work for this, and every ear I have taken, if you will give me a chance."

"Very well, Tom," said the farmer; "take the corn to the mill, and make things comfortable about the home to-day, and to-morrow we'll begin. But there's one thing we must agree to first."

Tom lifted an inquiring gaze.

"You must let whiskey alone," continued the farmer, "you must promise not to touch a drop."

The tears sprang into Tom's eyes, and his voice trembled with emotion, as he said:

"You are the first man that ever asked me that. There's always enough to say, 'Come, Tom, take a drink,' and I have drunk until I thought there was no use trying to be a better man. But since you care enough to ask me to stop drinking, I'm bound to make the trial; that I will."

Farmer Dawson took Tom to the house and gave him his breakfast while his wife put up a basket of food for the suffering family in the poor man's home.

Tom went to work the next day and the next. In time he came to be an efficient hand on the Dawson place. He stopped drinking and stealing, attended church and Sabbath-school with his family, and became a respectable member of society.

"How changed Tom is from what he once was," remarked the farmer's wife one day.

"Yes," replied the husband, "'twas the coal of fire did it."—Religious Intelligencer.

HASTEN.

For a moment only, the meteor flashes in the sky, and is gone. Thus is life; we scarce begin to live before we die. The hills are everlasting; the ocean tide has ebbed and flowed for ages; and the heavens now above us, looked down on earth before the days of sphinx and pyramid,—all these remain, while life alone is fleeting. Our lease of time is only threescore years and ten at the most, its average length no more than thirty-five; and educators tell us that the young man of to-day is not thru his college course and ready for his life's work till about the age of twenty-two. Comparing these figures, how few are the years that are left for actual work, and how brief is human life at the longest! This fact of the brevity of life should appeal with much force to every human being, and especially so to the youth; for before them all of life yet lingers. What, then, is the meaning of this brief life? What message do its passing moments bear?

Life may be considered from a material, an educational, and a moral standpoint. Time is money. A young man is given access to a treasure-house, and is told that he may have all the money that he can take away within a stated time. But he waits. "It is too much work," he says, "the task is too heavy;" and still he waits, while his allotted time is passing. Oh, "Theres' no hurry," thinks he; "there is time enough yet," and he chats aimlessly on with his friends; but the opportunity of his life will soon be gone. "Folly," you say?—Yes, sheer folly. And yet the scene is true to life. Time is a rich treasure-house. Its every hour is golden, and all have access to its vaults. But many are the young men and women who, to-day, are idly standing without, waiting, waiting—why?—Because they dislike to put their well-kept hands to the work, their tender shoulders to the wheel. Others seem infatuated with the empty conversation of their giddy companions, or are flitting about here and there, seeking amusement, something to pass away their spare time. But blind are they to their opportunities; they have sipped from the intoxicating cup of pleasure, and are drunken. Yet the flight of time is ever onward, and with its steady march their precious, golden hours are fleeting forever away. One day life's curtain surely will fall, this pleasure scene will change, and they will face eternity empty handed—even of the wealth of this world. Time is money.

Time is education. The law of constant growth is the law of every living thing, and the mind is no exception to this law. For the body to develop normally three things are necessary: good food, perfect assimilation and proper exercise. Like-

wise, for the mind to develop constantly, the same three things must be supplied: namely, facts, mental food; thought, mental digestion and assimilation; and expression, mental exercise. Now, if the supply of any one of these is cut off for any time whatever, the mind, to that extent, fails to develop rightly. A common way in which this supply is cut off is the improper use of time. All men who have towered above their fellows in knowledge, in reasoning power, and in ability to influence the world, have been men who were incessant workers, men who made every moment yield them something useful. Only in this way can the mind reach all its grand possibilities.—Youth's Instructor.

HOW TO SUCCEED.

A series of articles on the problem of success for young men, mostly from the pens of fashionable and utterly impracticable preachers, is being published in the Hearst syndicate papers. At last there is an oasis in the desert of of platitudes. A business man, F. D. Underwood, president of the Erie railroad, has risen to the occasion, and contributed some common sense advice to which every young man should give heed. The article contributed by him says in part:

Of all the men I know who have from a small beginning created name, place or a fortune for themselves, no one can tell just how it was done.

They may tell of a start, a lift after a start, or of an opportunity that was helpful.

To all young men who are without business connections, money or education, and who hope to grow rich and perhaps famous, I would say:

When you start, be sure you are in the right place; if you miss, try again.

Environment is essential.

The talents you have to sell should not be too far from the market.

If you have an ambition to be a great man, keep it to yourself.

There is many a good start spoiled by the starter professing his ambition, which puts him at a disadvantage with his associates.

Ambition is a good thing to have, but it is a good secret to keep.

Let your good work reveal it, rather than your word.

Beware of an ambition that breeds impatience.

When people are assured of your worth, they will make your welfare their business.

If you are thro and industrious, you are sure to be necessary, and when you are that you have started on the road to success, and your speed will be governed only by your ability and surroundings.

When you work for others, bear always in mind their rights.

If you have no interest in the work you do beyond getting paid for it, you will, barring accidents, work on signals given by others all your life.

Carefully look about you, see where your tastes lie, and, to a reasonable extent, follow them.

Do not mistake temporary good things for the permanent ones; a good pay at 20 is small at 40.

Start in a growing thing; be honest.

Cultivate good manners and a pleasing address.

Tact is better than smartness; take on civilty and a certain dignity.

Read good books.

See good plays.

Avoid people who are neither happy nor successful.

Fault-finding and mediocrity are mildly contagious.

Always keep in mind that it is better to be a good follower, who has a greater place in the world and is a better part of it, than a poor leader.

All of us today are placing too much importance on the necessity of being rich.

A man who has ability and a reputation for honesty and just dealing is more to be envied than one who obtains a fortune at the expense of health and character.

Given health and a small competence, a man is as happy as the possessor of millions.

DO NOT JUDGE BY CLOTHING.

Boys, do not judge a man by his clothing. A little incident occurred on one of the lines of street cars of this city a few days since which is worthy of notice. A poorly clad woman entered the car carrying an infant in her arms. As she sat opposite I observed she seemed troubled about something. When the conductor passed thro the car for the fares she said, in a very low voice, "Please, sir, I have no money; let me ride this time and some other time I will pay you." "I can hear that story every day," said the conductor, in a loud, rough voice, "You can pay or get off." "Two fares, please," said a pleasant voice, as a toil-worn and sun-browned hand passed the conductor ten cents. "Heaven bless you, sir," said the woman, and long and silently she wept; the language of the heart so eloquent to express our hidden thoughts. This man in worn and soiled garments was one of God's noblemen. He possessed a heart to feel for the woes of others, and altho the act was but a trifle, it proves that we cannot, with safety, judge a man by his clothing—"For many a true heart beats beneath a ragged jacket."—Our Dumb Animals.

WISDOM IN WIT.

"Dying in poverty," mused a needy student, "is nothing; it is living in poverty that is hard on a fellow."

A New York woman says with much truth: "Were it not for the self-sacrificing women of the land who marry and support so many men, the number of tramps would be largely increased."—Phrenological Journal.

An ounce of generous praise will do more to make a man your friend than a pound of fault-finding.—Selected.

Queer epitaphs are numerous, but one of the queerest is this, taken from a stone at Chidwell, England:

"Here lies me and my three daughters,
Brought here by using Seidlitz water;
If we had stuck to Epsom salts,
We wouldn't have been in these here vaults."

"Do you mix anything with your candies?" he asked, as he laid his money down and picked up the package of gum-drops. "Well—ahem—a little glucose, perhaps." "Anything else?" "Perhaps a litle clay." "Any chalk?" "Only a very little—not enough to speak of." "It is of no interest to me, you know," continued the stranger, "but I was wondering why you didn't have your candies made at a regular brickyard of the regular material, and have something you could warrant to your customers."

MAUD MULLER.

(Dated Up From Whittier.)

Maud Muller on a summer's day,
Raked the meadows, sweet with hay.

The judge rolled slowly past the stile,
His features wore a cheerful smile.

"I like to see her work," said he,
"That hay will soon belong to me!"

And sure enough, before the fall
The judge came round and swiped it all.

Poor Maud remarked with grief intense,
"I'm glad he didn't steal the fence."

"Of all bad words, the very wust,
Are these, 'I'm working for the Trust!'"
—Social Ethics.

When the sword is rusty, the plow bright, the prisons empty, the granaries full, the steps of the temple worn down and those of the law coutrs grass-grown; when doctors go afoot, the bakers on horseback, and the men of letters drive in their own carriages, then the empire is well governed.—Chinese Saying.

OUR BOYS AND GIRLS.

LESSONS.

"O dear! Mamma, this lesson's hard,"
Cries Charley, sorely vexed;
"I cannot work this horrid sum—
The rules are so perplexed.

"The teacher is a partial thing,—
Gives lessons by the score;
And if I miss a single one,
She makes me learn it o'er.

"There's Tommy Page, and Jimmy Brown,
Who never learn a rule,—
And I've the hardest, longest task
Of any boy in school."

"Hush! hush! my boy," the mother said,
"This whining will not do;
A lesson fit for Tommy Page
Would be no task for you.

"Time flies on golden wings, my child,—
Improve it while you may,
And fit yourself to take the prize
Examination day.

"And those of older, larger growth,
With Charlie's blindness cry:
"Life's lessons are too long and hard
For one so weak as I."

Life's but a school room, and to-day
Are tangled lessons given;
To-morrow solves the problems, with
A crown of life in heaven.

—Linnie Lee.

IN THE OTHER WINDOW.

By Annie H. Donnell.

"Ten days is a long time to be sick. You can keep pretty patient the first six of 'em, but the last six—" Roberta stopped and reckoned. Were there two sixes in ten? She shook her head. It is not always easy to reckon when you are sick.

"The last fi—er—four of 'em you have a perfect right to be cross," she went on. So she was cross.

"I'm just the mis'ablest little girl there is!" she scolded, aloud. "There can't be anybody in the world as sick an'—an' unfortunit as I am, so there! Did I want to be sick at this house? Didn't I want to be sick at home, where there's room enough—mercy! did I want to be sick anywhere? Did I do anything to be sick? No, I didn't."

She almost laughed at herself then—not quite. But perhaps it was that which made her look up just that minute and see the Strange Little Girl at the other window. They had put up the curtain at last. For days Roberta had been wondering what was behind that curtain, but she had not once thought it might be a little girl—and a sick one, too!

The two windows were quite near together, just across a tiny, narrow back-yard. She could see the Strange Little Girl very plainly indeed.

"She's trimmer an' whiter than I am, an' she's got more pillows behind her," thought Roberta. "I wonder if that's as straight as she can sit up?"

Suddenly the Strange Little Girl nodded a shy little nod. Of course Roberta nodded back. If they could only have opened the windows, they would have been acquainted in a few minutes. But of course sick folks—

"I know what!" Roberta exclaimed, interrupting her own thought. "If that little girl knows how, we can talk deaf-an'-dumb! I'm going to try and see!"

She hitched up a little nearer the window and held up her fingers in plain view. Then she made them spell out words slowly.

"How do you do?" they spelled.

The Strange Little Girl knew how. Her fingers began to spell.

"How do you do?"

After that ,as Roberta said, they regularly talked.

"I've got the measles. What have you got?" Roberta said.

"Hip disease."

The Strange Little Girl said very short thing, as if her weak little fingers got tired very soon.

"I don't know what that is, but the measles are awful." I am afraid Roberta's fingers said "orful." "Ever had them?"

"No, I never."

"Then you ought to be thankful. I don't have my curtain up for days, sometimes."

"Weeks I don't."

Roberta gasped a little.

"One day I ached."

"I always do."

Mercy! Roberta thought hard.

"I've had the mis'ablest time."

"Why, I haven't!!'

"I didn't have a thing to do."

"Why didn't you sing? I do."

It was a long sentence for the weak little fingers, and they sank wearily into the Strange Little Girl's lap. But the Strange Little Girl was smiling.

Roberta tried again. This would surprise her.

"I've been sick ten days."

"Ten years," spelled the tired little thin white fingers. And then some one came and drew down the curtain at the other window. There was just time to nod and spell "Good-bye!"

Ten years! Ten years! Roberta sank back on her pillows and shut her eyes. She was trying to think how it would feel to be sick ten years—to ache always—and sing..

"Oh, I can't! I can't make b'lieve it!" she cried softly. "An' I thought I was the unfortunitest one in the world. Oh, that poor, that brave little girl in the other window!"

Then there were new, soft, sweet sounds in Roberta's window. Roberta was singing.—Home and School Visitor.

PEANUTS.

"Where are you going mamma?"

"To see some poor people."

"I want to go."

"I don't think I shall take you, Archie. The last time you went with me, you were impatient about waiting."

"I won't be to-day—if youl'l buy me something to eat while I wait."

On the way his mother got out of the carriage and went into a grocery, returning with a small basket of fruit.

"Peaches and pears and apples." Archie's face lengthened.

"I didn't want fruit. I wanted candy."

"Fruit is much better for you."

But the scowl kept its place on Archie's face until they drew up before a large, shabby building many stories high.

"Now, Archie," said his mother, "I shall be up-stairs some little time, and if you dont' care to wait, John will drive you home and come back for me. Only you must go at once."

"I'll wait," replied Archie.

He looked up at the tall building with a discontented face as his mother disappeared in it, and wished she would take him with her. He sat in the carriage watching some children at play in the yard before the house. There were plenty of them, for there was a family to nearly every room inside; and they appeared to be having a good time, notwithstanding their clothes were ragged and their faces dirty.

The babies—there were two or three of them—and older ones of all sizes. All were taken care of by a larger girl than the other, whose name was Dolly. She had freckles and red hair, but they all seemed to like her, and as Archie looked at her face, he thought he would like her, too. After watching them a while he got out of the carriage and walked up and down the sidewalk: A boy came round the corner so swiftly as to run against him, almost knocking him down.

"Ho!" said the boy. "I didn't mean to do it. I'm in a hurry to get to Dolly to show her the good luck I've had."

"What is it?" said Archie, as in pride and delight the boy held up a paper bag.

"Peanuts! Not near all of it is shells. There were some boys eating them, and putting the shells back in the bag,

and then they threw away the bag, and I picked it up, and theres' more than a dozen peanuts!"

threw away the bag, and I picked it up, and theres' more than a dozen peanuts!"

With a beaming face, and a shout to Dolly, he rushed away. Archie followed more slowly, and peeped thru the pickets of the old fence to see what Dolly would do. Every child gathered about her, watching with a grave face while she emptied the shells from the bag, picking out the nuts.

"There's enough for every one of us except one," at length she announced; "that'll be me. I dont' care for nuts."

Archie had watched while she counted. "She means one nut apiece," he said to himself, with a little astonished catch in his breath.

"We'll play Christmas," said Dolly. "All go to sleep now."

There was a chorus of little screams of delight as every boy, girl and baby lay flat down in the yards. Eyes were shut and lips pressed together, but not too tightly for the little giggles to make their escape.

Dolly went gravely about, putting a nut here and a nut there in seeming hiding, yet where it could easily be found. Then: "It's morning. Get up, every one of you."

More squeals, laughs and shouts as all scrambled to their feet and began a hunt for the nuts.

Dolly had put the babies' nuts within easy reach, and now opened them for them.

"Dolly, I'll give you half of mine," said the boy who had found the bag.

"And I—and I—" others came to divide. But Dolly told them all she never did care much for peanuts.

"My! I wouldn't like to have just one peanut. I wouldnt' like to go barefoot and live in a place like that. Mamma says—O, lots of things about boys that have as many things as I have, being good."

When at last his mother came, she looked anxiously at Archies' face, as if fearing to be met with a more than usually deep scowl. But he was so full of something else that he had forgotten to think of himself.

"Mamma," mamma," he cried eagerly, "I want you to buy me a bag of peanuts—the biggest, biggest bag you ever saw."

"Why, Archie," she said, "I just bought you a basket of fruit."

"Never mind that. If you will, mamma, I'll—I'll—not scowl once for—O, for a week."

Mamma laughed.

"I'll try you, Archie," she said.

The nuts were bought, Archie being quite satisfied with the size of the bag. He carired it back to where he had seen Dolly and the children at play.

But quiet had fallen on the yard. Were they all gone?—No; as he came nearer, he saw that Dolly had gathered the children into a corner near the street, and appeared to be telling them a story. Archie listened for a few moments.

"And the fairy, she lifted up her beautiful gold wand, and shook it over them, and said: 'If you're all good, I'll take you to my grand castle, and you shall have bags and bags of gold every day—' "

Archie had loosened the mouth of the bag of peanuts and let them fall over their heads.

"Mamma," he said, the next time you come here, I want to come. And I want to bring them something. It's nice to give things."—The Kings' Own.

A KIND DEED.

A poor, old, blind soldier used to earn a scanty living by playing his violin every night in one of the public gardens in Vienna.

His little dog sat beside him, holding his master's hat for the few coppers that passers-by occasionally dropped in. One night the old man was in trouble. No one stopped to hear his music, and he had not received a single coin that day. Hungry, and weary, and grieved, the poor old soldier at last sat down and wept. A stranger, seeing his distress, came up to him, put a coin in his hat, and said kindly, "Lend me your violin,

and I will play while you collect." He tuned the violin carefully, and then played so magnificently that a great crowd soon gathered to listen. The hat quickly filled, not with coppers only, but with silver, too.

The stranger who thus so nobly came to the help of a poor, broken-down soldier, was one of the finest violin players in the world.

The old man wept tears of joy as he blessed his benefactor, and the crowd enthusiastically cheered him for his kindness as he walked away.—Selected.

ONE DAY'S RECORD.

It seemed as if there had never been so many dishes to wash, and the stuffy little kitchen was warm and close. Marian Wilcox stood by the heavily loaded table, and sighed dismally at the task before her.

"I might as well begin; the pile will not grow smaller by looking at it," and Marian resolutely sorted out the glasses and put them in a pan by themselves.

She turned to the window, and tried to push it up a trifle farther, to see if a breeze could not be enticed into the warm room; but it stuck, and no amount of effort on Marian's part could move it.

"I wish I had the strength of a Hercules, but if I had, I wouldn't be here! how glorious it would be," this aloud, "to be able to do things like other folks—to accomplish something!"

Marian rested her hand on the window sill, and looked out over the meadow to the hills beyond, nestling softly against the sky. Just over those hills—somewhere, it seemed to her, lay Opportunity, a world far remote from the humdrum daily existence she was forced by circumstances to endure.

"Here I have no chance, no opportunity for doing anything noble, or even ordinary. Who ever heard of a heroine with her hands in the dishwater, or hanging out clothes, or holding a broom! And I would like to do so much—but what can I do here?"

Marian stepped to the stove for a kettle of boiling water.

"If only I had a chance to do something I would be careful not to let it slip by unimproved. But then, To Be and To Do never call at a place like this," and her eyes, after a sweep around the low-posted, narrow kitchen, rested for a moment on the fields without, before she finished her work.

"How wrongly she interprets the being and the doing," thought Mrs. Wilcox, anxiously, from the next room, where she stood starching some clothes for the forenoon's ironing. "She fails so woefully to see that the opportunities she longs for are all about her; that the one who does the homely duties cheerfully, uncomplainingly, is truly a doer of great things, with a life enriched thereby."

She smoothed out on the table, with her reddened hands, a baby garment, and stepped to the kitchen for an iron.

"Marian doesn't realize what she might be to us all, if she would," resumed Mrs. Wilcox, softly closing the door; "how her world of opportunity is right at home! It's a lesson hard to master; I'm about discouraged over Marian's ever learning it."

Only the rubbing of the iron broke the silence. At length, Mrs. Wilcox's face appeared less troubled.

"It may do some good—to see in black and white the little chances for helpfulness neglected," and Mrs. Wilcox folded up her ironing sheet, and laid it away in the closet.

Whether there were more demands made of Marian that day, or not, one had no means of knowing, but it seemed to her mother that Marian had, since morning, more opportunities "to do and be" than she had ever noticed before. Perhaps it was from the fact of her keeping record.

"I've been thinking all day, mother," it was after the supper dishes had been put away, and Mrs. Wilcox and her daughter were on the little vine-covered veranda, enjoying the cool of the evening, "how some folks are completely cut

off from a single chance of doing anything—anything helpful or influential, I mean. I did not realize it before I went away; that some girls have such splendid opportunities for doing things.

"I was introduced to Belle Norris while at Aunt Mary's, and I learned so much about her life—her hospital work, and so many lovely things she was doing; and other girls, too. I've been comparing my life with theirs, and my opportunities, and there isn't a thing that I can do here, so far from everybody—no one!"

An expression of doubt overspread Mrs. Wilcox's face.

"Wait a minute, dear. I'll be back in just a minute," and her mother went into the warm little sitting room.

"I would be so happy," continued Marian, on her mother's return, "could I do something, no matter how trifling, for some one. But I can't make opportunities!"

"Do you have to, dear? Is there any need, when you lose so many?"

"Lose them! Why, I never have them; that's where the trouble lies."

Mrs. Wilcox unfolded a bit of paper she held in her hand.

"Would you like, dear, to hear a record—a record of one day only?" and her eyes, filled with mother love, met those of her daughter.

"I don't quite understand," replied Marian.

"But you will, dear," and Mrs. Wilcox slowly read the one day's record. "Neglected to begin the day with a cheerful, thankful spirit—a duty to herself. Neglected to write out a receipt for Mrs. Hollis, when she had trudged all the way over here in the heat."—

"But I said I would later, before she needs it," interrupted Marian.

"Neglected to arrange grandmother's hair," not heeding the interruption. "Neglected to write the letter for father, about the new horse rake. Refused, because it was so hot, to carry the papers down to old Mrs. Newcomb; and she depends on them so much for company. Neglected to help Ralph with his algebra, when she knew she could so easily give the desired aid. Neglected to do an errand for Aunt Louise. Refused——"

"To recognize her opportunities, at the same time making herself miserable because she didn't have any," hastily interupted Marian. "And all of them opportunities of but a day. Have I missed so many? Why didn't you tell me?"—Well Spring.

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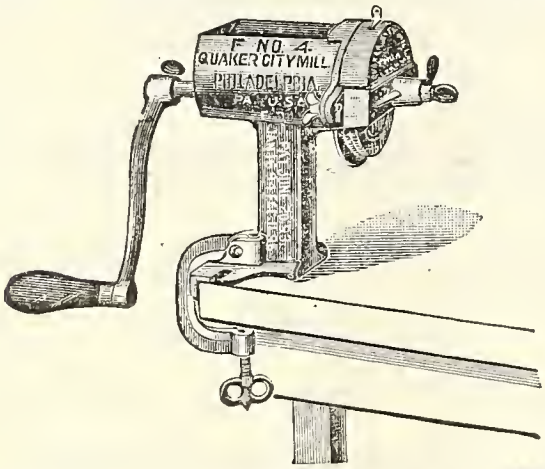
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